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OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

JULY 1935

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STRI DHARMA.

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WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of childmarriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and organisation of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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STRI-DHARMA

Vol. XVIII JULY 1935 No. 9

SUBSTANCE OF THE PRESIDENTIAL SPEECH

OF

MRS. BRAJAL NEHRU

AT THE

HARIJAN CONFERENCE, MYSORE.

It gives me great pleasure indeed, to have the honour of presiding over this Conference to-day which is held to promote the Harijan cause which is so dear to my heart. I am thankful to the organisers of the Conference who have given me this honour, at the same time I feel a little diffident not because I am unused to the performance of duties like the one entrusted to me but because I feel I have not yet had the good fortune of knowing well the people and the condition of affairs in the State of Mysore. I however hope that the kind friends assembled here will extend to me their indulgence and forgiveness, if in the conduct of this Conference, I fail to meet their expectations.

In the course of the few remarks, I am going to make to-day, I will not say anything with regard to the conditions prevailing in Mysore. That task will be performed by Mr. Ramchandra who is more competent to do it. I only want to say that from the reports and statements I have heard and read about the work in the State, I understand that the cause of the Harijans has the full sympathy of the administration which is doing a great deal to ameliorate their economic, social and educational conditions. Under these circumstances, I am sure the work of the local Harijan Sevak Sangh becomes easier and lighter than in other places where conditions are not so congenial.

We all know that the Harijan movement, in its present form, is of very recent growth, having been started in September of the year 1932. But

that does not mean that the work for the removal of untouchability and the betterment of the depressed classes was not done before. In the long History of India, the principle of the oneness of the human race and that of the brotherhood of mankind has again and again been taught to the people by many great religious leaders. Gautama Budha, Chaitanya, Nanak, Ramanuja and various others have bequeathed to us this one message of the equality of mankind and by precept and practice have enjoined on us the great duty of looking upon all human beings as of equal status. Our literature is full of examples in which our great men and religious leaders have befriended the humble and the lowly section of our race erroneously considered untouchables. But unfortunately, in spite of the rich inheritance of the high ideals which teach us "to look upon a Brahman of great humility and learning and even a cow, an elephant, a dog or a parriah with the same look of equality", inspite of the teaching that to become a Sama-darshi is the highest goal which every human being should strive to attain, it was reserved for us to treat our own kith and kin with such utter injustice that an example ot the like of such treatment it is difficult to find anywhere else. But fortunately although the generality of our people for centuries have continued to commit the sin of observing untouchability, great men amongst us did not forget the untouchables and many of them have spent their whole lives in striving to wean people of this evil habit. In recent years, the work of Swami Shraddhanand and Lalla Lajpat Rai in the North, under the auspices of the Arya Samaj and of Mr. Shinde in the West in Maharashtra will ever remain outstanding examples of great achievement in this sphere. The work was done piece-meal in different localities by different people. But no efforts were ever made to co-ordinate it and to organise it on an All-India basis. It was organised on that large scale by Mahatma Gandhi and a big organisation under the name of the Servants of the Untouchables' Society now called the Harijan Sevak Sangh was set up. In its brief history of about 2½ years, it has drawn world-wide sympathy and its programme has received the support and sympathy of most of the Savarna Hindus, as demonstrated by the unique success of Mahatma Gandhi's tour undertaken for the promotion of this work during 1934. It has also drawn a number of selfless and earnest workers who have been ceaselessly and quietly working ever since the inauguration of this movement. Their work has not been spectacular or exciting nevertheless it has been solid and real.

The Sang has an All-India Central Board whose members come from all over India. The work of this Sangh throughout the year is conducted by an Executive Committee appointed by the President. It has its permanent office at Delhi with two secretaries and an adequate staff. There are provincial Boards in all the provinces and some of the Indian States with various District Committees working under them. All local work is done through District Committees.

The work before the Sang is two-fold. First and foremost the removal of untouchability and restoration to the Harijan of their due status of equality with other caste Hindus within the Hindu fold.

Secondly the amelioration of the wretched condition of the Harijans by means of constructive work in educational, economic and social spheres.

Under the first head, the removal of untonchability, the work has to be done mainly amongst the cast Hindus. The evil is All-India wide with varying degrees of acuteness. It is believed by some to have its sanction in the Shastras and therefore the injustice is committed in the name of religion. The contention of the Sangh is that such a prepostrous practice could never have been sanctioned by our Shastras which preach the all-prevading nature of Brahma. I personally not being well-versed in the lore of the Shastras dare not say anything on that point. It is sufficient for me that devout and pious Hindus of the high status of Mahatmaji and Malavyaji avow that there are no such sanctions for this custom in our Shastras. On the contrary Mahatmaji says that untouchability and Hinduism are incompatible with each other and Hinduism dies if untouchability lives. It is to save Hinduism which he loves so well that he has staked his all to eradicate untouchability from this country. After such high authorities, for me and for many others, there is no further necessity to enquire any more into this aspect of the question.

The Sangh has achieved much in the first sphere of its activity but it cannot show as much tangible results as its members would desire. There are reports of many temples and wells being opened to the Harijans in various places. Especially during the many fasts of Mahatmaji a large number of temples and wells were thrown open but in several places this opening of the wells and temples has not produced the results they ought to have produced. Perhaps, because it is done sometimes not as a result of

the inner conviction of the caste Hindus but out of the force of circumstances. Still during the comparatively short time of two years, the belief of the people generally is shaken and many have realized that in the name of Dharma they are committing a sin by observing untouchability. The foundations therefore on which the structure of untouchability rests have become shaky and we all hope that its demolition is only a matter of time.

In the second sphere of its activity, namely, constructive work amongst the Harijans much has been achieved in the line of education, 909 preparatory schools with 24824 boys and girls have been started during the last two years in various parts of India. Large amounts have been spent in giving scholarships to students and hundreds of students have taken advantage of these scholarships. In many places hostels for Harijan children have been started. Books and writing materials worth thousands of rupees have been distributed free.

Arrangements are made to give vocational training to boys and girls and efforts are made to improve the present methods and implements of their work. With that purpose one model Tanerry under the able direction of Mr. Satish Chandar Gupta has been started in Calcutta and a centre for training leather works has been opened at Sabarmati, Mahatma Gandhi's former Ashram. In Karachi also, an Institute for leather works is being run for the same purpose. In various other places centres have been started on smaller scales to teach the boys various handicrafts.

Co-operative credit societies and better living societies have been started in very large numbers. A number of wells have also been dug for providing water facilities to the Harijans.

An important piece of work which the various branches of the Sangh have taken in hand is the securing of better housing and service conditions for the sweepers from the Municipal Committees. This work has succeeded only in those parts of the country where Municipal Committees are sympathetic and are willing to help. There is a great deal of scope for this branch of the Sangh's work in Mysore also and I am sure that there will not be much difficulty in providing decent and sanitary dwellings for the sweepers who help to make the City of Mysore beautiful and clean as it always is.

Mahatma Gandhi, the founder and the leader of the movement, looks upon it as a strictly religious movement which the workers of the Sangh are promoting to perform prashchat for the ills the caste Hindus have done to the Harijans. In that spirit only he wants us to serve the Harijans and in that light only he wants us to see it. It has no purpose behind it except the righteous effort to undo the evil we have done. But who can deny that the movement has other aspects also.

From the point of view of Hindu solidarity, from the point of view of bringing strength and life to our political demands, it is as necessary that we should give the Harijans their rightful place in society.

We all know that the number of Hindus is steadily declining. Each census report shows that while the number of the followers of other religions is increasing, that of the Hindus is becoming less at each succeeding decade. We also know that there is no cohesion amongst the Hindus as such. Some of us may think that it is not necessary either, as long as we are Indians, it is sufficient. But the pity of it is and we all know it to be so that many of us are first Iyengars and Aiyars and Kahayatris and Kumbis and Harijans and then anything else. We must learn to look upon all calsses and creeds amongst us as Hindus only and then alone can we be true Indians.

Then how can our demands for Swaraj and Political freedom bear fruit when we deny human rights to 1/3rd of our own people. There are so many dissensions and divisions amongst us. Do you think that our injustice to the Harijans has nothing to do with those dissensions and divisions? They are really the reactions and reflections of our own sins of ommission and commission against the Harijans. The sooner therefore we repair them the better for us and for the whole of our country.

There is one thing, friends, I would like you to bear in mind and that is this.

To set up a movement is compartively easy. The choice is ours to do it or not to do it. But when a movement is once started it becomes a force which is not always possible to control. You cannot guide it according to your own likes and dislikes and check it when and where you like. The Harijan movement is one such movement which will gather force with the process of time. The thought currents of the age are in its favour. By and by it will gather the strength of a hurricane which carries all that comes in

its way. If we don't follow it willingly, we will be swept by it. It is therefore better that we take a long view of things and accept the inevitable. All the social and educational work of the Sangh and of other bodies is awakening the Harijans and is making them conscious of their own rights. This consciousness is bound to grow and what will happen if it gets embittered with the consciousness of wrongs inflicted on them. Already the tendency seems to be drifting that way. The conversion of the caste Hindus is not keeping pace with the wonderfully rapid awakening of the Harijans. I dread to think of the consequences, if we persist in our old ways and do not change.

May God grant us the wisdom and the light to follow the path of righteousness as well as that of expediecy for therein lies our salvation and our safety.

THE TOWN WOMEN AND THE COUNTRY WOMEN

To those interested in women's organisations, not only in their own country but all over the world, it must be a matter for thought to see how such organisations have grown up almost exclusively in the towns, and have only recently shown their faces in the countryside. Superficially it might seem that the reason can be summed up in one word "Education", but on looking deeper into the roots of the difference, many more profound reasons will be found. The townswoman has certainly the advantages of the more progressive spirit in the towns, better schooling, and an atmoshpere instinct with movement and change. The countrywoman on the other hand has to combat not only defective opportunities for learning, but also the solitary and comparatively stationary life of the farm and the small village, which, although it gives its peace and healing to the body and soul, in the long run makes life slower and mentally more sluggish.

It is not however, solely due to lack of education that the country-woman has not organised herself until very recently. In the countryside have always lived a small percentage or mentally alive and energetic women of important families, some of them accustomed to spend holidays or a regular percentage of their time in the big towns. Here are the potential leaders, and in their position in the life of the village, as a respected "Lady Bountiful", they would have had enough response if they had attempted to organise little bands of village women to develop indigenous arts and crafts, and to make a more fruitful use of their spare time. The reason why the attempt was not made was not, therefore, lack of educated leadership the cause is rather to be sought in the actual conditions of the life of the rural woman.

THE CONTRAST.

The rural woman, be she a worker in the fields, as she is in France, Germany, Italy, and most of the Eastern countries, or merely the organiser of the country household, as she is in England or the New world, is much more an integral part of the family working unit than is the case in the town. Whereas in the towns, it is the exception even for the poorest working woman to share the work of her husband, the most that she does

being, for instance in Western Europe, to take on part-time house cleaning or washing, which is far removed from the husband's daily labour in factory or any other of the handworker's trades, in the country the opposite is the case. Except for the commercial class, where in the poorer quarters the woman works side by side with the man, there is practically no example in the middle class families of the towns of the woman as a working unit in a busy family, which is the rule in the countryside.

One of the common sights of the European countryside-the French woman in the wheat and potato fields, the Italian woman with her brilliant kerchief tied round her head, bobbing up and down among the maize cobsk, the German woman in the Rhein valley tending the vines, and in India the peasant woman working side by side with the man of the family sowing the seed, or working alone in the cotton and tea plantations : all give evidence of the dynamic part that the woman plays. This is the main reason why the talk of women's rights and organisation' passed her by. As a co-worker, she felt the discrepancy of rights less, and as a hard worker from the early morning to evening time, she had neither the leisure nor the energy for activities outside the home circle.

The question of leisure time is a crucial one. Where there is no leisure, culture as we understand it cannot grow. There can be little education, except for the younger members of the family, and the lower the age they are called upon to work, the less will be the "book learning" they acquire In the towns, the path of a communal development for women was smoothed by two factors, both conspicuously absent in the country economy-firstly, the leisure time at the disposal of the upper and lower middle class woman who spent her life in the home, and only too eagerly welcomed some respite from its monotony; and secondly, the ease of transport to women meeting within a certain radius.

ORGANISATION BEGINS.

It is significant that the first rural women's organisations began in Canada, that part of the New World where even the countrywomen do not for the most part, or only under stress of harvest, work in the fields. There in 1896 the beginning of a rural women's movement was made under the wing of a local Farmer's Institute in the Ontario Province, with the essentially practical object "to promote that knowledge of household science which shall lead to improvement in household architecture and with special

attention to house sanitation; to a better understanding of the economic and hygienic value of foods and fuels; to a more scientific care of children, with a view to raising the general standard of health of the country." About the same time on the continent, there grew up various bodies of a more technical, agricultural type which was natural enough, as the main object of the rural woman there was the improvement and the lightening by modern methods of her daily routine work on the farm. So the Union of Farmers' Wives grew up in Belgium, the Women's Agricultural Union in Austria, and the Union of Housewives in Germany.

It was in Denmark, however, that the ideal of country women's education was reached for there the schools for young girls living in the country primary schools were so efficient that a girl could be an expert poultry farmer, and could look after the dairy and make cheese, while also being well educated in the history and literature of her own country. Thus Danish children not only learn from their mothers all that is best in the culture of their country, but are also trained from early childhood in an organised and efficient way of farming.

INDIA MUST FOLLOW.

In India, village organisation has begun, and big strides have been made in recent years towards making the country sensible of its responsibility towards the people who work on the land. This is the ideal time for an All-India women's Country organisation to be started, which will not only link up with existing organisations, such as the Saroj Nalini Dutt Memorial Association in Bengal, but will cooperate, though as a distinct body, with the All-India Village Industries Association. There is a scope for infinite development, along national lines for such a wide organisation, which would benefit not only the women themselves, but through them the measure comfort of the village home, and the happiness of the next generation.

(MRS.) FREDA. M. BEDI, B. A. HONS. (Oxon.)

OUR EUROPEAN LETTER

(From our Correspondent)

The celebrations in connection with the Silver Jubilee of H. M. the King Emperor are over. The Crowds in London were greater than have ever been seen before, and the rejoicing was as cordial as it was spontaneous. On the return of the King and Queen to Buckingham Palace after the procession, they appeared on the balcony of the Palace and were acclaimed by nearly 200,000 people who were waiting for their appearance. There is no need to repeat here the speeches made by the King-Emperor during the celebrations. He has said: "I dedicate myself anew to your service for the years that may still be given to me", and his people believe him, and, with their loyalty to the Throne, there is a deep, understanding love for the King and the Royal Family.

The King and Queen have paid surprise visits, without any pomp or ceremony, to various parts of London during this past week. Among them was a visit to the East End of London, and everywhere they were greeted with a whole-hearted demonstration. Women and children jumped on to the running-boards of the car, and cheered wildly. There is no doubt whatever that, as the Archbishop of Canterbury said in St. Paul's Cathedral, "the personality of the King has given to the throne the power of a personal attachment. He has brought it into the hearts of his subjects. For they have discovered in their Soverign a man whom they could understand, respect and trust."

In an article in the *Times* on "The Changed Status of Women" during the reign of King George V. Mrs. Leonora Eyles points out that Olive Schreiner's Cry 'We claim all labour for our province', has been answered more quickly than could have been anticipated. "Women were knocking at the doors when the present reign began; now the doors are wide open, and the whole world of opportunity is before them." In the same paper, Professor G. M. Trevelyan, the eminent historian, points out that, since the Statute of Westminister, 1931, Parliament can no longer be said to supply the link of the whole British Commonwealth of Nations. The Crown is the bond, agreeable to all." And he adds that the city-bred democracy of today knows less than it should of the House of Commons; but it knows and loves the King—"Loyalty to the Crown is a constitutional device of

immense practical utility at all times.........But when, as now, it is also a living spirit uniting millions far scattered over the earth, it attains to something that far trancends convenience."

Abyssinia and Italy: In the present state of affairs in Europe there is greater need than ever for close co-operation between the Powers. And, just at this moment, the Council of the League of Nations has to deal with one of the most important and delicate questions—the strained relations between Abyssinia and Italy. Italy is massing troops in close proximity to Abyssinia, and Mussolini has already warned the Powers that he will brook no interference. There is a rumour that this Italian expedition has been started against the advise of experts in Italy; but it is not an easy matter for Italy to abandon the effort. The internal situation in Italy is not altogether what it should be, and failure might have serious reactions.

The Geneva correspondent of the *Times* reports that it is feared the two countries are heading definitely towards a state of war. Obviously, the League cannot allow things to drift; but if Italy raises the whole question of Abyssinia and the League comes to an unfavourable decision, there is danger that the Italians may withdraw from the League, following possibly the example of Germany and Japan.

Somehow or other Europe has got to get right with Africa and Asia. The peace of the world depends upon the establishment of right relations between Continents no less than countries.

Indian Council of State: When Mr. Morgan Jones and the Labour Party in the House of Commons proposed an amendment to the Indian Bill providing that of the 156 seats in the Council of State, 10 should be allocated to representatives elected by women members of the Legislative assemblies in the Provinces, some doubt was felt as to how the Government would respond. However, Mr. Butler, the Under Secretary of State, stated in his reply that the question of women was of very great importance, as their interest in politics was vital to India's future. Later in the debate Miss Ward, the Conservative M. P. for Wallsend, moved an amendment by which, of the seats allotted to Madras, Bombay, Bengal, the United Provinces, Punjab and Bihar, one in each province, a total of six should be reserved for women. Mr. Butler accepted this, and it was agreed to.

Three Conservative women thanked the Government for the concession to Indian women—the Dutches of Atholl, Miss Ward, and Lady Astor.

Lady Astor defended herself on the charge of absenting herself from the debates on the India Bill. She preferred, she said, to talk only on matters she understood, and she added that the die-hard opposition to the Bill was "so boring that we simply cannot stand it!"

The Menace of Armaments:—On the twentieth anniversary of the Women's International League for Peace and Freedom, Mr. Arthur Henderson M. P. (the Chairman of the Disarmament Conference of the League of Nations) broadcast a speech to the United States. He said that the policy of bigger and more destructive armaments was now being actively persued by nations which were solemnly pledged to peace. But bigger armaments did not guarantee national safety from war. The more one nation armed, the more others armed too. The greater unregulated and uncontrolled armaments became, the more they bred the fears, suspicions, and enmities which found their issue in war. If this dangerous course were persisted in, it must inevitably expose mankind to the gravest possibilities. The question which was bound to be raised in the minds of people was what reliance could be placed in a solemn undertaking not to go to war if the Governments which gave that undertaking could not agree to abolish, reduce, or limit the weapons of war.

Mr. Henderson urged all peace-lovers not to resign themselves to an acceptance of a new competition in war preparations. They should redouble their efforts to achieve an all-round security through a deliberately planned constructive world peace. They should use their influence so that the Disarmament Conference could reach an agreement freely negotiated on equal terms, and which provided for the international control and restriction of armaments as an essential part of any genuine peace convention.

In the House of Commons this week there will be an important debate on national defence with special reference to security against attack from the air. Last November Mr. Baldwin declared that in no circumstances would this country accept a position of inferiority to whatever air force might be raised in Germany. Mr. Ormsby-Gore stated the other day that, in order to maintain parity in air strength with Germany, this country would have to announce "a further gigantic and expensive increase in our home defence air force." It has now been decided to treble the British Home defences by 1937.

The race for armaments is on, and public opinion all the world over

needs to be aroused to the danger. If the women of all countries stood for peace, war would be unthinkable.

Lawrence of Arabia: A very great Englishman has just died in the person of Col. T. E. Lawrence ("Lawrence of Arabia"). He led the Arab revolt against Turkey in 1916, and, largely as a result of his brilliant work during the war, the Arabs have again become an important factor in world politics. His personality was a fascinating one. Serving his apprenticeship in archæology, he yet in his youth acquired a profound knowledge of the history and higher theory of war. Above all, he understood the Arab through. Field Marshal Lord Allenby, in an appreciation of Col. Lawrence, says that he was the mainspring of the Arab movement:—

> "He knew their language, their manners, their mentality; he understood and shared their merry, sly humour; in daring he led them, in endurance he equalled, if not surpassed, their strongest. Though in complete "sympathy with his companions, and sharing to the full with them hardship and danger, he was careful to maintain the dignity of his position as Confidential Advisor to the Emir Feisal. Himself an Emir, he wore the robes of that rank, and kept up a suitable degree of state."

Col. Lawrence always did his duty as he saw it before him. He has left a beloved memory, and the example of a life well spent in service.

Asia and Europe: In an informative article in the "Fortnightly Review" that acute French critic, M. Andre Siegfried, makes a reference to the higher standard of living in the West as compared with the East. Quoting Lafcadio Hearn's pregnant saying "Asia can underlive Europe", M. Siegfried points out that Europe "is defeated in the East and the Far East by automatic machinery coupled with starvation wages." During the past ten years Western Europe has suffered terribly in her export trade with India and China. But he holds the opinion that our technique is still superior to Asia's, even Japan's, and that "real superiority lies not in running a machine, but in creating it." So long as Europe is still capable of invention, who can rob her of her superiority?

M. Siegfried may be right in his conclusions. But the fact remains that the ultimate decision, in present circumstances, rests with industrial finance, not with inventive genius. And the swing of the pendulum from West to East in the field of industry, is not yet finished. The West cannot

retain its high standard of living at the expense of the East, but both together must unite in pursuit of the welfare of their peoples, men and women alike.

The Tension in Europe: The decision of Germany to introduce conscription in the Army, in violation of the Peace Treaty, has led to the visit of Sir John Simon and Mr. Eden to Berlin and of the latter to Moscow, Warsaw and Prague. Later, there was held at Stresa in Italy, a Conference of the Governments of Gt. Britain, France, and Italy, as a result of which a resolution has been passed by the Council of the League of Nations protesting against Germany's action.

What the outcome of all these conferences and resolutions may be no one can say. But France is negotiating what is virtually a military treaty with Russia and, from many points of view, Europe today resembles very much what it was like in 1913—1914 and this after a terrible four years' war, and pacts and treaties innumerable.

One of the most searching criticisms of our foreign policy was made the other day by Mr. Alfred Barnes, when he delivered his presidential address at the annual conference of the English Co-operative Party. He pointed out that since the National Government took office, Japan and Germany had left the League of Nations; Italy and Abyssinia seemed to be on the brink of war; the Disarmament Conference had become a mockery; the Naval Treaty between America, Japan and Britain had lapsed; and Germany, France, Italy, Poland and Russia were nothing but armed camps. The National Government cannot, ofcourse, be held responsible for this appalling situation, but their own influence upon a saner outlook has not been very conspicuous.

Abyssinia and the League: The moral standing of the League of Nations has not been improved by its attitude towards the dispute between Italy and Abyssinia. At the recent Council meeting of the League, Abyssinia urged that the question be discussed this session or that arbitrators should be appointed and movements of Italian troops cease. This the Council refused to do, and the Geneva correspondent of the "Manchester Guardian" reports that the real reason for the course taken by the Council is that Signor Mussolini insisted at Stresa that Abyssinia's request should be rejected. The Council's refusal to consider such an urgent appeal is, it is believed, unprecendented in the history of the League of Nations. It will not easily be forgotten by non-white nations the world over.

The Traffic in Armaments: The British Royal Commission on the manufacture of and trading in Arms has just received a memorandum signed by 16 of the leaders of Christian Churches in Great Britain and Ireland, including the Archbishops of Canterbury and York. The signatories point out that it is repugnant to Christian morality that the profits of an industry "should depend on the degree of suspicion and hostility which exists between nations." They believe that it is the duty of Christian people to do all in their power to increase the spirit of mutual confidence and friendship among the nations and to lessen the risks of war, and to this end, they recommend: 1. That the manufacture of and trade in arms should be controlled by international authority and include the licensing of all sales. 2. That steps must be taken to do away with private profits in the industry, even if it means its transfer to some public authority. 3. That the industry must be subject to such close inspection by national and international authorities to prevent abuses.

World opinion is rapidly moving in the direction of these proposals, and also in favour of some control of Air Power. The possibilities of the aeroplane are being vividly realised. The conscript armies which some European Powers are feverishly building may never see a battleground, as air power will strike behind the lines and aim at the cities and populations in the rear. Major General Fuller has said that "If armies went to war today the confusion and loss of life would be catastrophic." No wonder the "Manchester Guardian" in a recent leading article, declared: "It is not scare-mongering but cold calculation of risk to say that Europe must destroy the possibility of such a war, or it will be destroyed."

Forces in India's Future: Among the forces which are making India's future, Mrs. G. H. Bell, in the April "Quarterly Review" mentions films and wireless broadcasting. It appears that up to 1928 there was one cinema in India to every 832,589 of the population. The Indian cinematograph Committee reported that "the rural illiterates scarcely attend the cinema at all while of the town illiterates only a small proportion attend. Indian women rarely attend the cinema, particularly Muslim women." Cinemas in India are now far more numerous than when the Committee reported, and Mrs. Bell speculates as to whether "the beauty, strength and agility of European girls", as shown in the best of the Western films, may not "inspire Indian men with mercy towards the child of 12 or 14, constrained to premature motherhood.

As to the wireless, Mrs. Bell points out that, although broadcasting is in its infancy in India, preparations are being made for a rural services. A transmitter is being installed in Peshawar on the N. W. Frontier, and receiving sets will be found in some score of villages within a 25 mile radius. Similarly, in Lahore, where a transmitter will serve selected villages, and "the farmer and the pensioned soldier will listen to music and hear tidings of the weather, receive information and news, in their own broad Punjabi."

What enormous possibilities lie before the proper development of wireless licences have been taken out!

BRANCH REPORT

CHICACOLE

A ladies meeting was convened by the secretary W. I. A. Chicacole in the local Samajam Hall on 26-6-35 at 3-30 P. M. Mrs. Adurthi Bhaskaramma Teacher, Govt. Training School for women Rajahmundry addressed the meeting and made an impressive speech on 'The place of women in Society'. The Meeting was well attended.

D. SUVARNABAI.

NOTES & COMMENTS

The Child Marriage Act in Mysore:

It is indeed a most deplorable departure from its usual progressive policy and public spirit for Mysore to have failed to pass the Child Marriage Restraint Act in its recent council session. Only a short time ago Mysore lead the whole of India in the matter of Inheritance Reforms for women. It has been leading in all matters of beneficient social legislation and we are indeed painfully surprised to see that in a matter of the premier importance, and one which is the very basis of all other social evils, viz. child marriage, Mysore has yielded to the forces of orthodoxy and retrogression.

The one outstanding feature in the defeat of this measure in the State council is the very active opposition offered by the official block, even including the European members, who generally remain neutral on matters concerning social customs which they cannot be expected to understand. We feel that this was a most unfair procedure as it was the factor that defeated the bill—which was passed by a majority of non-official members and would have been successful except for the votes of the official block. There can be no doubt—if the facts are squarely faced, that child marriage which was the expedient of an age long past, has now, under the pressure of modern conditions, become the rock on which not only the individual lives of thousands of innocent children, girls and boys, as well as the national life will be wrecked. Some gentlemen have complained that amiable leisured ladies ask for a reform of which they do not understand the implications. The stupendous complacency of those who would undertake to hold back the tide of events and the evolution of new tendencies and ideas as a herculean labour is beyond our understanding.

The actual evil results of the ancient custom are so many and so obvious that to protect it through false sense of allegiance to ancient tradition, is to do it at the cost of innocent human lives—nor does it affect the girls only. The miserable premature fathers minus work, income or ambition, dependent and spineless are the result of child marriage for boys. Shall we protect a hollow tradition—shall we spend years in quarrelling over forms and ceremonies while the human lives that traditions should serve perish? It is indeed a sad reflection on our sanity and sense of proportion. Let us

hope that failure once will be prove a stepping stone to future success of the Bill in Mysore.

Convictions under the Sarda Act:

Life is full of compensations while Mysore has not passed the Child Marriage Bills we are gratified to see that Frenchpet, and other non-British territory has been put under the jurisdiction of the Sarda Act. The convictions that lately took place in Frenchpet should serve as a warning to those who have used this expedient for evading the law. We hope that soon the whole of India will not only have this legislation, but that it will become as well observed and well respected a law as any other in the land.

Sir C. V. Raman's Speech:

Speaking at the convocation of the Women's university Sir C. V. Raman the well known scientist and philosopher of India pleaded in no uncertain voice for his country women. "Give women their due" said he for unless you do there is no salvation. Give them education, opportunity, a wider and fuller life "for too long have they been debarred, through no god given right be it noted, from their rightful place in life." When a man of science like Sir C. V. Raman, whose mind is cold and logical and too philosophic to be swayed by mere amiable emotions, used such language we may give to the words their fullest import and take it as the statement of a "fact" and not the mere expression of an individual sentiment. From end to end of the country the enlighted men of this country have begun to see this truth to which they kept their eyes closed for generations. The past is irrevocable, nor his anything entirely evil. Even the wrongs of the past have carried their own salutory experience, but we dare not evade the implications of this awakening which is given as a warning to us to correct past errors and thus save ourselves from distruction.

He who errs unknowingly shall have few stripes but he that does it knowingly shall have many. Now the men of India know and no longer can they plead ignorance of the importance of this issue to themselves and to the future of the race. For are not the puny, ignorant, malformed and subnormal men the offspring of the repressed and ignorant women whom their forefathers created. We are thankful to Sir C. V. Raman for his call to his countrymen.

TAMIL

ஸ்திரீ தர்மம் 1935 ௵ ஜூலை ௴

ருஷ்யா தேசத்தின் கீர்த்திவாய்ந்த புண்யவதி காதரின் ப்ரேஷ்சோவாஸ்கி அம்மையாரின் அதிசய வாழ்க்கை

காதெரின்ப்ரஷ்கோவாஸ்கி அம்மையாரை பபூஷ்கா வென்றும், ருஷ்யா தேசத்தின் கிளர்ச்சிக்கு அன்பு வாய்ந்த அம்மையாரென்றும் அநேக லக்ஷஜனங்களுக்குத் தெரியும். அவள் குழந்தைப் பருவம் முதற்கொண்டு கிருஸ்துவமத ஸம்பிரதாயத்தில் வளர்க்கப் பட்டவள்; மஹா புருஷர்களின் சரிதைகளும் புண்ணியவதிகளின் வாழ்க்கைகளும் அவள் மனதிற் பதிந்து ஊக்கத்தையும் உற்சாகத்தையும் வாழ்கையின் லக்ஷணங்களையும் ஊட்டின. அவள் தன்னுடைய கம்பளி சொக்காய்களை அடிக்கடி குளிரால் தவிக்கும் குடியான குழந்தைகளுக்கு கொடுத்து விடுவதுண்டு. அதற்காக அவளை பெற்றோர்கள் கோபித்துக் கொண்டால், தன்னுடை காரியம் சரியென்பதற்குச் சான்றாக பைபிளிலிருந்து ஆதாரம் வாசித்து காண்பிப்பாள். ஸகல ஸம்பத்துகளும் ஸௌக்கியங்களும் உரிமையுடையபுத்திரியாயிருந்தும் தன்னுடை குடும்பத்தின் போகமான வாழ்க்கைக்கும் நூற்றுக்கணக்கான எளிய அடிமைகளின் வாழ்க்கைக்கும் உள்ள தாரதம்யத்தைக் கண்டு அவள் உடல் நடுங்கியது. அவளுடைய தகப்பனார் அந்தகாள் மிராசுதார்களின் போக்கைக் கவனிக்குங் கால், கருணைவாய்ந்தவரென்றே சொல்லலாம். ஆனால் அவர் சில சமயங்களில் அடிமைக்காரர்களை சாட்டையடி அடிப்பதுண்டு. முதற் தடவை குழந்தை, காதரின், அதைப் பார்த்த பொழுது அவள் மூர்ச்சித்து விட்டாள். மூர்ச்சை தெளிந்ததும் பயங்கரமாக கதறி கண்ணீர் விட்டு துயரமும் கிலேசமும் அடைந்தாள். அது அவளுடைய குடும்பத்தை நடுங்கச் செய்தது. அவள் படும் துயரத்தைக் கண்டு அவளுடைய பெற்றோர்கள், தம்பண்ணையில் வேலைக்காரரை அடிப்பதை அடியோடும் ஒழித்து விட்டார்கள். இருந்தாலும் இதர பண்ணைகளில் நடக்கும் காரியங்களை பார்த்தும் கேட்டும் அவள் மனம் பதறியது. 8 வயது ஆனமுதற்கொண்டு, "எவ்வாறு ஏழைகளுக்கு நியாயம் கிடைப்பது என்ற ப்ரச்னையே என் மனதை மிக துன்பப்படுத்திக் கொண்டிருந்தது" என்று அவர் பின்பு எழுதினர். அவருக்கு வயதாக, வயதாக தாழ்த்தப் பட்டவர்களுக்கும் கஷ்டப்படுபவர்களுக்கும் உதவி செய்யும் தலைவியானாள். ஏழைகளின் உழைப்பினால் பணக்காரர் அடைந்த தனத்தை அவர் அனுபவிக்க மறுத்தாள். ஆகையால் அவருடைய ஜீவனத்திற்கு அவரே உழைத்து சம்பாதிக்க வேண்டியிருந்தது.

ஓர் குடும்பத்தில் உபாத்தியாயாக அமர்ந்தார். தேசமுன்னேற்ற முறைகளில் நோக்கமுடைய ஒரு பெரிய கனவானை காதரின் 25 வயதில் கல்யாணம் செய்து கொண்டார். அடிமைகளின் விடுதலைக்குப் பிறகு அவர், அவர் புருஷன் தகப்பன் எல்லோருமாக, அநேக பள்ளிக்கூடங்களும் கூட்டுறவு சங்கங்களும் அந்த அடிமைகளின் உதவிக்காக ஆரம்பித்தார்கள். ஆனால் சர்க்காரின் போலீஸ் அமுலினால் பலாத்காரமாக அந்த

பள்ளிக்கூடங்களையும் ஐக்யநாணய சங்கங்களையும் மூடிவிட்டார்கள். ஆகையால் ஏழைகளுக்கும், குடியானவர்களுக்கும் கல்வி கற்பிப்பதற்கோ, அல்லது மற்ற உதவி செய்யவோ ரெஷ்யாபூராவிலும் வெகு கஷ்டமாய் விட்டது. ஆகையால் இவர் ராஜாங்க புரட்சி தேடுபவரானார். ஆனால் இவர் புருஷன், இந்த கிளர்ச்சியால் வரும் கஷ்டங்களுக்கு உள்பட இஷ்டமற்றவராயிருந்தார். ஆகையால் இந்தம்மாள் தைரியமாய் தான் தனியாய் கிளம்பி ஏழைஜனங்களை சர்க்காருக்கு விரோதமாக கிளம்பி அவர்கள் முன்னேற்றத்திற்காக வேலை செய்வதிலேயே தன் உயிரைவிட தீர்மானித்தாள். ஆனால் இக்கிளர்ச்சியின் பயனாக தன்னை சிறையிலடைத்து தேசாந்திரம் அனுப்பக்கூடுமென்று எதிர்பார்த்து தன் மகனை தன் சகோதரர் பெண்சாதியிடம் ஒப்புவித்து விட்டு, தான் எங்கும் போய் பிரசாரம் செய்து வேலை செய்ய ஆரம்பித்தார். அவர் செய்த மேன்மையான வேலைகளை எழுத சாத்யமில்லை. ஏழைக்குடியானவர் மாதிரி மாறு வேடம் தரித்து தன் சாமானைத் தன் முதுகில் சுமந்துகொண்டு, கிராமங்களில் போய், அக்குடியானவர்களின் சுதந்திரத்தையும் உரிமைகளையும் எப்படி அடையலாமென்பதைப் பற்றி உபதேசம் செய்தார். அவரும் அவருடைய இரண்டு ஆப்த ஸ்நேகிதர்களும் யாத்திரை செய்யும் பொழுது கிடைத்ததை சாப்பிட்டு அழுக்கும் புழுக்களும் நிறைந்த குடிசைகளிலும் கொட்டில்களிலும் படுத்து நித்திரை செய்ய நேர்ந்தது. அவருடைய கிளர்ச்சி மூட்டும் வேலைகளால் அவர் சிறையில் அநேக வருஷமிருக்க வேண்டிவந்தது. இவ்வளவு கஷ்டமும் துக்கமுமிருந்த போதிலும் அவர் தன்னுடைய நோக்கத்தை கைவிடாமல் ஜனங்களுக்கு ஓர் தீபத்தைப் போல் விளங்கினார். ஜனங்களின் கஷ்டங்களின்போது அவர்களுக்கு ஓர் ஆப்த சிநேகிதியாகவும் விளங்கினார். "இந்தம்மாளால் என்னுடைய தைரியமும் பொறுமையும் த்யாகமும் என்றும் விருத்தியடைந்தன" என்று ஜார்ஜ் கென்னன் என்பவர் இந்த அம்மாளை சைபீரியாவில் ஓர் சின்ன கிராமத்தில் சின்னகுடிசையில் சிறைபட்டிருந்ததைப் பார்த்து எழுதினார். கேதரியின் அம்மாள் தீவாந்திரத்திலிருந்த பொழுதும் அச்சிறை நாடாகிய சைபீரியாவின் கிராமங்களில் அவரிஷ்டப்படி யாத்திரை செய்யலாமென்று அனுமதி கொடுக்கப்பட்டார். பெரிய கனவான் குடும்பத்தைச் சேர்ந்தவராதலால் அவருக்கு செலவிற்கு வேண்டியதற்கு அதிகமாக சிறை அதிகாரிகளால் கொடுக்கப்பட்டது. ஆனால் அந்த அம்மாள் சாதாரண ஜனங்கள் எவ்வளவு செலவு செய்கிறார்களோ அதற்கு மேல் எடுத்துக் கொள்ளவில்லை, பாக்கி இருக்கும் பணத்தை ஏழைகளுக்குக் கொடுத்தார். இவர் தையல் வேலையால் வந்த சம்பாத்தியத்தைக்கூட அவ்வேழைகளுக்கு கொடுத்து உதவினார். கடைசியில் அவர் தேசாந்திரவாசகாலம் முடிந்ததும் ரஷியாவுக்குத் திரும்பி வந்தார். அந்த அம்மாள் திரும்பி வருமுன் அவர் புருஷரும் அவர் தகப்பனாரும் அவருடைய சிநேகிதர்களும் இறந்து விட்டார்கள். அவருக்குத் தங்க வீடுகூட இல்லை. அவர் பெற்ற பிள்ளை கூட அவரை அன்புடன் அழைக்கவில்லை.

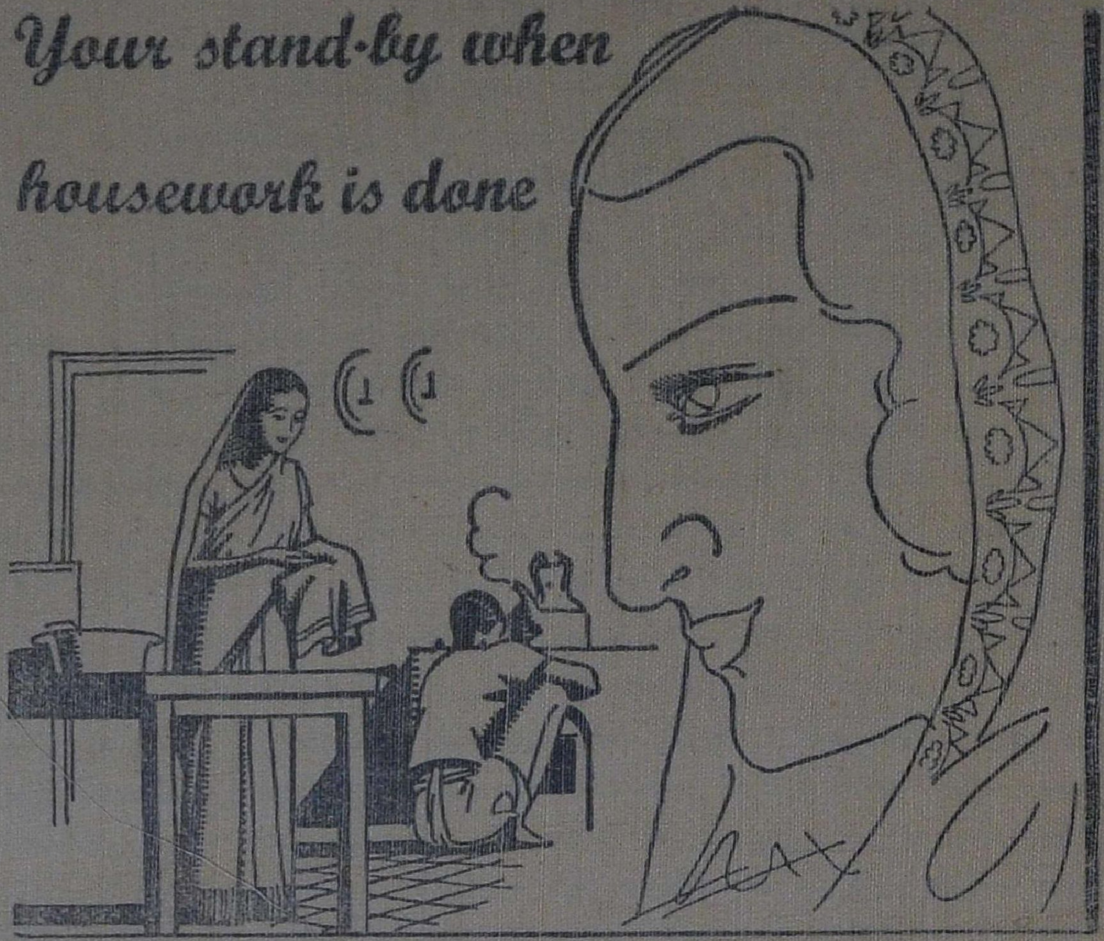
அவர் பிள்ளை தன் தாய் செய்யும் வேலைகளை ஒப்புக்கொள்ளவில்லை. அவர் தனிகர் வழியிலேயே வளர்க்கப்பட்டார். தன் பிள்ளையே தன்னை இகழ்ந்து பேசின போதிலும் அவர் திரும்ப முன்போல புரட்சிக்கிளர்ச்சி வேலையை அநேக வேஷமாராட்டத்துடன் செய்ய ஆரம்பித்தார். ஒவ்வொரு சமயமும் பெரிய ஆபத்தான விபத்திலிருந்து தப்பிக் கொண்டார். 1904ம் வருஷம் யுனைடெட்ஸ்டேட்ஸில் அநேக கிராமங்களில் போய்

பெரிய கூட்டங்களில் பேசினார். அநேகவிடங்களில் அநேகம் பேர் சிநேகமானார்கள். கொஞ்சகாலத்திற்குள் அமெரிக்காவில் அநேகம் பேருடைய ஆதரவைப் பெற்று பதினாயிரம் பவுன் இவர் செய்யும் வேலைக்காக கொடுக்கப் பெற்றார். இத்தொகையின் பெரும்பான்மை அமெரிக்காவிலிருந்த ஏழைரஷியர்களே குடியானவர்களின் முன்னேற்றத்திற்காக கொடுத்து உதவினார்கள். இவர் திரும்ப ருஷ்யாவுக்கு வந்து மாறு வேஷத்துடன் தன் வேலைகளைச் செய்து கொண்டார். போலீஸார் கையிலிருந்து அநேகம் தடவை தப்பித்து கடைசியாக அவர்கள் கையில் அகப்பட்டு திரும்ப ஷெலிஸ்ஸல் பர்கோட்டையில் சிறையிடப்பட்டார். இதே இடத்தில் அவர் முன் முப்பத்திமூன்று வருஷம் சிறையிலிருந்தார். இங்கே இவரை விசாரணை செய்வதற்காக இரண்டு வருஷம் வைத்திருந்தார்கள். இந்த அம்மாளுடைய ஆப்தசிநேகிதியாகிய இஸபெல்ஸி. பாரோஸ் அமெரிக்காவிலிருந்து இவரிருக்குமிடம் வந்து இவரை ஜாமீனில் விடும்படி கேட்டுக் கொண்டார். ஆனால் அந்த அம்மாளுடைய பிரயத்தனம் வீணாயிற்று.

காதகர்கள் அம்மாளை திரும்ப கோர்ட்டில் விசாரித்து நிர்வாசத்திற்கு (சைபீரியாவிற்கு) அனுப்பினார்கள். ருஷியாவில் ஜாரின் ராஜாங்கம் அழிந்து ஜன ஆட்சி வந்தபொழுது ஜனங்கள் இந்த அம்மாளை ஜயகோஷத்துடன் ருஷியாவிற்கு திரும்ப அழைத்து வந்தார்கள். வழிமுழுதும் ஜனங்கள் அவரை ஆரவாரத்துடன் வரவேற்றார்கள். கிரென்ஸ்கின் ஆட்சியின் பொழுது பபுஷ்கா அம்மையார் கல்வி மந்திரிபோல ருஷியா முழுதும் யாத்திரை செய்து பள்ளிக்கூடங்களை அபிவிருத்தி செய்து குடியானவர் கல்விக்கு ஏற்பாடுசெய்தார். ராஜ்யத்தின் முன்னேற்றத்திற்கு ஜனங்களின் கல்வியே முக்கியமானது என்பதே இந்த அம்மாளின் கருத்து. ஆகையால் தனது மீதி வாழ்க்கையை ருஷியாச் சிறுவர்களின் கல்விக்கே செலவு செய்தார். வயதாகவும் பிரேக் என்னுமிடத்தில் குடியமர்ந்தார். அப்பொழுது கூட, இப்பொழுது ஜெகோஸ்லோவகியா தேசத்திலிருக்கும் ருஷிய கார்ப்பேதியனிலிருக்கும் சிறுவர்களின் படிப்பிற்காக இரண்டு பள்ளிக்கூடங்களை ஸ்தாபித்தார். இக்கலாசாலைகளை சுமார் பத்து வருஷங்களுக்கு அமெரிக்கா தேசத்திய பணத்தால் உதவிசெய்தார். இப்பள்ளிக்கூடங்களில் படித்த மாணாக்கர் அநேகர் இப்பொழுது கிராமபள்ளிக்கூட உபாத்தியாயர்களாக வேலை செய்கிறார்கள். ருஷியா தேசத்தின் கிளர்ச்சிக்கு முன்பாக லெனின் பட்டணங்களிலிருந்த தொழிலாளர்களை ஒரு கக்ஷியாக அமைத்த பொழுது இந்த அம்மாள் கிராமங்களிலிருந்த குடியானவர்களையும் ஓர் கக்ஷியாக அமைத்தார். இந்த அம்மாள் கொள்கைகளில் நம்பிக்கையற்ற அநேகர் கூட இந்த அம்மாளை அவருடைய குணத்திற்காகவும் உயர்ந்த வாழ்க்கைக்காகவும் கௌரவிக்கிறார்கள். ருஷ்யாவின் புனருத்தாரண சேவையில் தன் வாழ்நாள் முழுவதையும் கழித்த இந்த அம்மாளின் தொண்ணூறாவது ஜன்ம தினம் 1934-ம் வருஷம்ஜனவரி மாதம் கொண்டாடப் பட்டது. அதே வருஷம் செப்டம்பர் மாதம் 12-ந் தேதி காலம் சென்றனர். கடைசிவரையும் ருஷ்யக் கிளர்ச்சிக்குத்தாய் போலிருந்த இந்த அம்மாளுக்கு நினைவெல்லாம் பிறர் நன்மையிலேயே. கடைசியில் தர்மமே ஜெயிக்கும் என்ற நம்பிக்கையில் இந்த அம்மாள் தனது வாழ்நாள் முழுவதையும் ருஷ்யாக்குடியானவர்களுக்கு நன்மை விளைவிப்பதிலேயே அர்ப்பணம் செய்தார்.

ஜி. வி.

Your stand-by when housework is done



WHEN your husband has gone to work, your children are settled for the morning, and you have seen that all the domestic work is done, don't you feel a little tired sometimes? Running a house is fatiguing as all the world knows, but do you know that eleven o'clock tiredness can soon be releived, by drinking a cup of good Indian Tea? Wise women all over the world have found this harmless, healthful beverage, the most refreshing of all drinks. It quickly takes away fatigue and brings new energy to the body and mind. Try a cup in the morning for a week and see how different you feel.

HOW TO PREPARE TEA. *Use good Indian Tea. Boil fresh water. Rinse with warm water a clean and dry earthenware tea pot. Take one teaspoonful of tea for every person and one extra for the pot. Pour boiling water on to tea leaves in the pot. Allow five minutes for infusion; then pour out into cups, adding milk and sugar.*

The only family beverage - INDIAN TEA

AS YOU LIKE IT

There is a saying in India that people follow their own fashion in the matter of food and drink but in the matter of dress, fashions are set by others. That is as it should be. Everyone chooses his own special kinds of edibles and beverages and generally has them prepared and served to his own taste and liking. "As you like it" is the principle which is followed for eating and drinking and it is a principle from which one is not prepared to budge an inch.

Some people like their tea, for instance, weak and some strong; some like it with plenty of sugar and milk, some with milk but without sugar, and yet many others without sugar or milk. There is no other beverage that can satisfy such a wide variety of plates. Make the tea the way you like it, but that does not make the slightest difference to the special quality and wholesomness of tea as a drink. It is tea that everybody wants, and the rest is only subsidiary. Even though you are used to taking your tea sweet, occasions arise when you probably do not have sugar and milk ready at hand, but that does not deter you from having your very necessary cup of tea at the usual hour.

It is true that to drink tea with milk and sugar is the general practice in India but that is not the only way in which tea can or need be drunk. With the increasing popularity of tea as a drink, people have begun to drink it in many new and interesting ways. If tea is to be drunk for its own merits such as the healthful stimulation it gives to body and mind, neither sugar nor milk seem to be essential for the proper enjoyment of the beverage. A cup of tea, with a piece of fresh lemon to give the brew a little tone, will give you all the satisfaction you want.

Iced tea is an ideal drink for us in this country during the hot weather. It is most simple to make it. For one pint of water take two spoonfuls of tea. Prepare the tea in the proper way and pour the hot tea over ice in a jug. Then add milk and sugar to taste and drink it when it has become absolutely cold.

Drink tea in as many ways as you like, but always drink Indian tea, for, there is no better and nicer tea to be had than the tea which India produces.

IS THAT SO?

Truth, it is said, is often stranger than fiction, and so it does seem to most people who have had truth revealed to them for the first time. "Is that so?"—the query rises instinctively from our lips, "Yes it is" comes the answer. We live to learn.

Take the case of a man, healthy, intelligent, and eager to learn who because of circumstances for which he is not directly responsible, has had to remain a stranger to the taste of some wholesome article of food or drink until a kind friend brings it before him. Naturally, he is a bit sceptical to start with. He would like to be convinced before he accepts his friend's tempting offer. Of course, there is a little argument, but it is all to the good because sound convictions should not be hastily formed. So the two get on to the task of thrashing out the matter in its entirety—its pros as well as cons.

The most satisfactory way of ending a discussion on something new to eat or drink is to give it a trial and judge for oneself. At least from what we know about hundreds of new Converts to tea drinking every day in this country, this happens again and again. A cup of

delicious Indian tea is offered to somebody who has probably never heard of tea; he is not unreasonable and is open to conviction. When pressed a little he takes a sip from it. What happens? He drinks it up and even asks for more. Whoever has seen a man leave his cup of tea undrunk even though it is his first cup?

A beverage like tea cannot but be popular and especially in a country like India where people continuously crave for an invigourating drink which is both cheap and pleasant. The popularity of tea as a beverage in this country is a comparatively new phenomenon, but it is the most encouraging one that we have seen for many years.

The knowledge of what Indian tea really is and the position it occupies in the social, moral, and economic wellbeing of her people is no longer confined to the so-called intelligentsia. It has come as a revelation even to the most simple-minded peasant in the most distant village. For, he has himself found out that there is no better, purer, and cheaper drink for him. By spending one pice he can have five cups of this most excellent beverage which is in very sense his country's own product. That is how he has learnt to appreciate the value of tea in his daily life.

"Is that so?" Our emphatic answer is: "It is so."

SILVER KUNKUM SETS

When the fair one receives a visit from another, these dainty little silver sets are much in demand. Beneath the bird's wings there is room for Kunkum. There are receptacles for Sandal and Jawad and a little silver stick to lay the Thilakam.

Rs. 14
A SET

These sets delight the heart of the ladies and are very much in vogue.

VUMMIDI RAMIAH CHETTY GURUSWAMY CHETTY & CO.
MADRAS & BOMBAY

స్త్రీధర్మ

— కార్యనిర్వాహక సభయొక్క కార్యము —

ఈ సమావేశమున మిలితులగు మనము మన కార్యక్రమమున నతిజాగరూకులై కఠినముగనుండుటయు నొప్పుగాదు. కార్యవిధానముల నెఱిగి సమయానుకూలముగ మెలంగవలెను. మనసమావేశ మంతకంతకు పెద్దదగుచున్నది. ముందునకు మనము సామర్థ్యముగ పనిజేయగోరినయెడల **Subjects committee** సమావేశ మగుటకుపూర్వము **Sectional committee** సమావేశమయి కార్యక్రమముల నాలోచించి రిపోర్టు తయారుజేసి **Standing committee** ముందుపెట్టి అఖరుతీర్మానమునకు **Conference** కు దేవచ్చును.

ఇకముందు, ఐకమత్యము, సేవ, యీ రెండిటికై యేక కాలమున మనము పాటుపడదగును. ఐకమత్యముతో మీరు సేవజేసినయెడల దానికన్నను దేశసేవ గొప్పదియేలేదు. సేవయందు సకలజాతులవారు నన్ని తెగలవారును, బీదలు ధనవంతులు నందఱు నొక్కటియై—అందఱొక్కటిగ జేరియే పనిజేయవలెను. మీలో మీరు మీ ధైర్యశౌచబలమంగూర్చియు, మీ సామర్థ్యములపై విశ్వాసము గలిగియుండి కార్యదీక్షాబద్ధులైనచో భగవంతుడు తోడ్పడగలడు.

మీరు తీర్మానించిన యెట్టి తీర్మానమునుగాని దేవాధీనముగా వదలివేయక దానిని పట్టుదలతో సాధించి ఫలంబునొందుదనుక వెనుదీయవలదని మిమ్ము నొక్కొక్కరిని వేడుకొనుచున్నాను.

హిందూదేశము తక్కిన దేశములతోబాటు ఆధ్యాత్మికాధిభౌతిక క్షేమముల నందు టుచితము—అయితే ఇట్టి యున్నతస్థితినందుటకు భారతదేశము ఒక్కకుటుంబ బంధువులవలె ఐక్యముతో బనిచేయువారును ఉన్నతాదర్శయుతులగు స్త్రీపురుషుల గలుగజేయవలెను. అట్టి యభిప్రాయము పూనా నగరమున మన ప్రథమ సమావేశమున గనవచ్చెను. అట్టి యుద్రేకముతోగూడి, మన యాదర్శము లున్నతాదర్శములు కావలెను. ప్రతిసంవత్సరమును మనము సలుపుకృషి అంతకంత కధికమై ప్రయోజనకారియగు గాత. విజ్ఞానమును గౌరవమున్ను చక్కగ పరిశ్రమజేసి యేకకంఠముతో స్త్రీలహక్కులనుగూర్చి తమయావశ్యకముల బ్రచురించినవి. మనము మనయభిప్రాయముల దెలుపుటకొఱకు మరల డిల్లీలో సమావేశులగుదుము గనుక నేనిచ్చట నాసొంత యభిప్రాయములను దెలుపజాలను.

—శారదాచట్టము—

ఇటీవల కొంతకాలముగా శారదాచట్టము జనమానసముల నాకర్షించి పనిచేయదొడగినది. ఈచట్టము పాసయినప్పుడు మన మెదురుచూచినంత యాదరణ మనకు గవర్నమెంటువా రొసంగలేదు. ప్రస్తుత రాజకీయ పరిస్థితులు గవర్నమెంటు వారిని ఆలోచనాసక్తులను నతి జాగ్రత్తవంతులుగ నొనర్చినది. ఈ యాక్టునం దనేక లోటులున్నవి. నిర్వహింపబడనట్టి చట్టము గౌరవింపబడనిదే యగును. మన సాంఘిక కార్యదర్శిచే ప్రదర్శింపబడినట్లుగా రాబోవుసంవత్సరమున నీ విషయమును మరల క్రొత్తగా పరిగ్రహించి, యావశ్యక Date లను సంగ్రహించి, క్రొత్తశాసనసభ్యులచే నది ఫలవంతమగునట్లు యుక్తరీతిని సవరణ చేయించవలసినది మన కర్తవ్యమగును.

—స్వదేశి—

స్వదేశీవస్తూపయోగముల గురించి మనము తరచుగా నిబంధన (Resolutions) లేర్పరచితిమి గాని వాని సంపూర్తిగ నాచరింపలేదు. అయ్యది మహత్తరకార్యమే యగును. ఏలయన స్వదేశీవస్తువులను జాగ్రత్తగ గమనించవలెను. వస్తువిక్రయకళను మనమింకను నేర్చుకొనవలసియున్నది. అయిన నిట్టి కష్టమును నొక మహత్తరకార్యము కొఱకోర్చుకొనదగినది. మన Wants అనేకములు మనదేశము సప్లయి చేయగలదు. ఆరోగ్యవంతమగు భారతదేశము, సకలైశ్వర్యశోభితమగు భారతదేశము Selfsupporting భారతదేశమును మీరు వాంఛించిన యెడల, స్వదేశీ (భారతీయ) వస్తువులను గొనుడు. గృహపరిశ్రమను నాదరించుడు, తన్మూలమున మన ప్రజలకు మూలాధారకు లగుటకు యత్నింపుడు.

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